

9
The glorious first of AUGUST ; or, the blessing of the revolution completed, by the protestant succession, in the amiable and illustrious house of HANOVER.

A
S E R M O N
PREACHED, AT
SALTER'S - HALL,
AUGUST 1. 1758.

T O T H E
S O C I E T Y
That support the LORD'S-DAY Morning
Lecture at Little St. Helens.

By GEORGE BENSON. D.D.

Published at the Request of the Society, and of the
Ministers.

L O N D O N :

Printed for J. WAUGH, in Lombard-Street; J. JOHNSON,
in Fenchurch-Street; W. FENNER, in Pater-noster
Row; and E. GARDINER, in Gracechurch-Street.
1758. (Price Sixpence.)

THE
OFFICE OF THE
TREASURER OF THE
UNITED STATES

DEPARTMENT OF THE TREASURY
WASHINGTON, D. C.

NOV 11 1912

PAID TO THE ORDER OF
THE UNITED STATES

FOR THE PAYMENT OF
THE DEBT OF THE

UNITED STATES
IN FULL

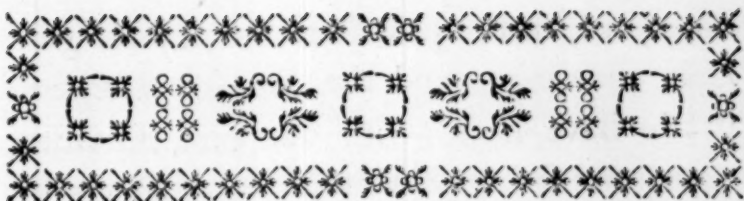
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PSALM xliv. 1,—8.

We have heard with our ears, O GOD, our fathers have told us, what work thou didest, in their days, in the times of old. How thou didest drive out the heathen with thy hand, and plantedst them, how thou didest afflict the people, and cast them out. For they got not the land in possession, by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance; because thou hadest a favor unto them. Thou art my king, O GOD; command deliverances for Jacob. Through thee, will we push down our enemies; through thy name, will we tread them under, that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies; and hast put them to shame that hated us. In GOD we boast, all the day long; and praise thy name for ever. Selah.—

 W HAT the pious psalmist saith,
 *** in our text, with regard to the
 *** Israelites settling in the land of
 *** Canaan, is, in a remarkable man-
 ner, applicable to the settling the crown of these

kingdoms, in the protestant line, by *the glorious revolution*, and the *hanover succession*.

" We have heard with our ears, O God,
" and our fathers have told us, what works
" thou didest in their days, in the times of
" old : how thou didest drive out the *popish*
" princes with thine hand, and plantedst our
" fathers, thereby, in peace and liberty.
" Thou didest afflict their enemies, and cast
" them out. For the *protestants* got not the
" land in possession, merely, by their own
" sword ; neither did their own arm save
" them. But thy right-hand, O God, and
" thine arm ; and the light of thy counte-
" nance : because thou hadest a favor unto
" them. — Thou art my king, O God ;
" whenever it stands in need, do thou com-
" mand deliverance for *Great Britain*.
" Through thee, will we push down our
" enemies ; through thy name, will we
" tread down those that rise up against us."

And we may add, as the pious psalmist does,
" For we will not trust in our bow, neither
" shall our sword save us. But thou hast
" saved us, [many a time,] from our ene-
" mies, and hast put them to shame that
" hated us. In God will we boast, all the
" day

“ day long ; and praise thy name, for ever
“ and ever.”

Suppose we consider mankind, as in a state of nature ; or not united into communities and kingdoms ; then they are all upon a level ; and no one has a right to rule over others. But, in such a situation, there would be quarrels and endlesse contentions, about property, and other things. It would, therefore, be the wisdom of those, that lived near one another, in a state of nature, immediately to join in society ; and unite, in some common measures, for their mutual peace and safety. Very probably, the man, most renowned for courage and wisdom, would be chosen governor. And the first sketch of government would, most likely, be, to commit the rule over them, absolutely, to one man ; to whose determination they would agree to refer themselves ; and their rights, as members of society. And, if one could be sure of the wisdom and integrity of their man, absolute monarchy would be the best form of government. But, alas ! manifold experience has shown, that very few men are fit to be trusted with absolute power : and that, most commonly, absolute monarchs

narchs have endeavored to make their mere will their law; that they have considered the people as their slaves and vassals, to minister to their riches, and pleasure, and grandeur; without a proper regard to the just rights and privileges of their subjects. To live by one man's will has often been the cause of all men's misery. The next thing, therefor, that an oppressed people attempts, is, to limit the power of their prince, by such wholesome laws, as may preserve their liberties, and secure to them their lives, possessions, and properties. This has been found, in fact, for the public good. And the public good is the supreme law of the nation. Government, in the very nature and foundation of it, was not designed to make one man rich, and great, and honorable; and all around him miserable. But power, and riches, and grandeur, are conferred on the governor, as an encouragement for him to consult the good of the people; or as a reward for his governing well; for his protecting the innocent, righting the injured and oppressed, punishing the guilty; and making the laws of the land the rule of all his conduct.

Whether

Whether a nation be governed by one man, by a few, or by the multitude ; whether it be, in general, elective or hereditary ; the end of all government is for the good of the people. And what promotes that most, is undoubtedly the best government. But, where that end is not attained, there the very foundation of government is subverted : and things, in such a situation, call for a speedy and effectual redresse. If such redresse can be had by quiet and peaceful methods, that is most desirable. But, where nothing else will do, resistance is unquestionably lawful. Better, much better, die, in nobly struggling for liberty, than to drag out life in slavery, and quietly suffer a tyrant to rivet on one's chains. And a brave and wise people will struggle, with all their might, to prevent themselves and their posterity from being slaves.

Such was the remarkable case at *the revolution*. The royal family of *Stuarts* had, from generation to generation, oppressed a numerous and brave people, to whom their liberties were exceeding dear. That weak and contemptible prince, *King James the first*, began ; and did all, that his weak
under-

understanding, and low craft, could do, towards gaining absolute power, governing without parliaments, and dispensing with the laws at pleasure. He set his son the example, which he too exactly followed, until a most dreadful, civil war was kindled up, in this nation, and the unhappy king, led on, by a popish queen, and other such high-flying counsellors, was brought to the scaffold, and publicly died a violent death. After some years, *the restoration* was brought about, and *Charles the second* was placed upon the throne of his ancestors. But he and his brother had been educated by a *french*, popish queen-mother. And were, both of them, in their exile, reconciled to *the church of Rome*. However; for some years, they publicly professed themselves *protestants*; though, privately and underhand, they, all along, encouraged *the papists*; and strove hard to obtain absolute power over the nation. Soon after *James the second* had mounted the throne, he discovered his most violent inclination to introduce popery and arbitrary power. And, by his furious zeal, he alarmed the nation. Then it was, that the leading men of these kingdoms invited over the wise and brave prince

prince of Orange. And he came over, from *Holland*, with but a few forces. But the kingdom turned about, and came in greedily to him; acknowlegeing him, under God, their savior and their deliverer.

In an act of parliament, made in the first year of *King William and Queen Mary*, intituled *An act, declareing the rights and liberties of the subject; and settling the succession of the crown.* In that act of parliament, (I say) the late *King James the second* is charged with indeavoring to subvert and extirpate the *protestant* religion, and the laws and liberties of the kingdom; with levying money, by his own authority; keeping a standing army, in these kingdoms, in times of peace, with disarming *protestants*, and arming and imploying *papists*; with violating the freedom of election of members to serve in *parliament*; with packing of juries; with imposeing excessive fines; with inflicting illegal and cruel punishments; and with divers other arbitrary and illegal courses; contrary to law, and without the consent of *parliament*. — For these reasons, the lords and commons assembled in *parliament*; and deliberated upon such an establishment, as

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that

that their religion, laws, and liberties, might not again be in danger of being subverted. They, therefor, first voted the fore-mentioned grievances, under *King James*, to be illegal. And then the said lords and commons did resolve, that *King James* (who was fled into *France*) had *abdicated* the crown; and that *William and Mary*, prince and princeſſe of *Orange*, ſhould be King and Queen of England, France, and Ireland, and the dominions thereunto belonging: that they ſhould firſt reign jointly; and, then, the ſurvivor of them: that after their deceaſe, the deſcendents of *Queen Mary* ſhould inherit the crown: that, in default of ſuch iſſue, the crown ſhould go to the princeſſe *Ann* of *Denmark* and her deſcendents: and, in default of ſuch iſſue, to the deſcendents of *King William*. And, accordingly, the leading men of the english nation, and perſons in public ſtations, did, in general, take the following oaths. “ I do ſincerely pro-
“ miſe and ſwear, that I will be faithful,
“ and bear true allegiance, to their majeſties,
“ *King William* and *Queen Mary*, ſo help
“ me God.” “ I do ſwear that I do, from
“ my heart, abhor, deteſt, and abjure, as
“ impious

“ impious and hæretical, that damnable
 “ doctrine and position, that princes, ex-
 “ communicated, or deprived, by the pope,
 “ or any authority of the see of *Rome*, may
 “ be deposed, or murdered, by their sub-
 “ jects, or any other whatever. And I de-
 “ clare that no foreign prince, person, præ-
 “ late, or potentate, hath, or ought to have,
 “ any jurisdiction, power, superiority, præ-
 “ eminence, or authority, ecclesiastical, or
 “ spiritual, within these realms. So help
 “ me God.”

In the same act of parliament, it is ex-
 pressly said, “ Whereas, it hath been found,
 “ by experience, that it is inconsistent with
 “ the safety and welfare of this protestant
 “ kingdom, to be governed by a popish
 “ prince, or by any king, or queen, marry-
 “ ing a papist ; — the lords and commons,
 “ assembled in parliament, prayed that it
 “ might be enacted, and accordingly it was
 “ enacted, that all and every person, and
 “ persons, that is, are, or shall be, recon-
 “ ciled to, or shall hold communion with,
 “ the see, or church, of *Rome*, or shall pro-
 “ fesse the *popish* religion, or shall marry a
 “ *papist*, shall be excluded, and be for ever

“incapable to inherit, possesse, or injoy, the
“crown and government of this realm, and
“*Ireland*, and the dominions thereunto be-
“longing, or any part of the same, as much
“as if they were naturally dead.”

Scotland was, then, a distinct nation from
England, though governed by the same king.
And yet, in the begining of the year 1689.
in a convention of their lords and com-
mons, they came to the following resoluti-
on. “That, whereas *King James*, being
“a professed *papist*, did assume the royal
“power, and act as king, without ever
“takeing the oaths, required by law, where-
“by every king, at his accession to the go-
“vernment, was sworne to maintain the
“protestant religion; and to rule the peo-
“ple, according to the laudable laws. And,
“by the advice of wicked counsellors, did
“invade the fundamental constitution of the
“kingdom of *Scotland*. And altered it,
“from a legal, limited monarchy, to an
“arbitrary and despotic power. And, in a
“public proclamation, asserted an absolute
“power to annull and disable all laws:
“particularly by arrainging the laws esta-
“blishing the protestant religion; and, to
“the

“ the violation of the laws and liberties of
“ the kingdom, by erecting public schools
“ and societies of the *Jesuits*. Not onely
“ allowing masse to be publickly said; but,
“ also, converting *protestant* chapels and
“ churches to public *masse-houses*; contrary
“ to the expresse law against hearing and
“ saying masse: by allowing *popish* books
“ to be printed and dispersed, by a patent
“ to a *popish* printer; designing him printer
“ to his majesty’s household, college, and
“ chapel; contrary to law: by takeing the
“ children of *protestant* noblemen and gen-
“ tlemen, and sending them abroad, to be
“ bred *papists*; and bestowing pensions up-
“ on priests, to pervert the *protestants* from
“ their religion, by offers of places and
“ preferments: by discharging, *protestants*
“ at the same time that he imployed *pa-*
“ *pists*, in places of the greatest trust, both
“ civil and military; and trusting the forts
“ and magazines in their hands: by impose-
“ ing oaths, contrary to law; by executeing
“ many, without consent of *parliament*;
“ by levying, and keeping up, a standing
“ army, in times of peace; and maintain-
“ ing them upon free quarters: by imploy-
“ ing

“ing officers of the army, as judges,
“throughout the kingdom; by which
“means, the subjects were put to death,
“without legal trial, jury, or record: by
“imposeing exorbitant fines: by imprison-
“ing persons without expressing the reason;
“and delaying to bring them to trial: by
“causeing several persons to be prosecuted,
“and their estates to be forfeited, upon
“weak and frivolous pretences: by sub-
“verting the rights of the royal boroughs;
“and destroying, or altering, their charters,
“at pleasure: by stopping the judges in their
“proceedings; or ordering them how to
“proceed, in cases done before them, con-
“trary to the expresse laws: by makeing
“judges depending upon his pleasure, for
“their places; and turning them out, if
“they refused to comply with his arbitrary
“courses. — They, therefor, for these, and
“many like, miscarriages, declared that
“*King James* had *forfeited* the crown; and
“that the throne was become vacant. And
“they settled the crown of *Scotland* upon
“the prince and princeesse of *Orange*; as
“the *parliament*, here, had before settled
“the crown of *England*. And, likewise,
“for-ever

“for-ever excluded *papists* from inheriting
“that crown.”

When the pious and excellent Queen *Mary* died; and, soon after that, the duke of *Gloucester*, the onely surviving issue of the princeſſe *Ann of Denmark*; the true friends of the nation, and great patriots, began to be again alarmed. *King William* was in poſſeſſion; and *the princeſs Ann* likely to ſuccede. But there was no *proteſtant* heir to the crown. And, upon their deſiſe, there was a long, long, train of *popiſh* princes, of the blood, who would clame the crown, by hereditary right, near akin to the *French* king, who was greatly inclined to have *England* dependent upon him, in order to make way for the monarchy of *Europe*.

Upon theſe conſiderations, in the 12th and 13th year of the reign of the late, glorious *King William*, there was paſſed another act of parliament, intituled *An act for farther limitation of the crown, and better ſecuring of the rights and liberties of the ſubjects*. And, by that act, the houſe of *Hanover* is declared the next in ſucceſſion, in the proteſtant line, to the crown of *England*; that
is,

is, after the death of *King William* and *Queen Ann.* — Again ; in the 13th and 14th year of the said *King William*, two other acts of parliament were made. The one, intituled *An act of attainder of the pretended prince of Wales of high treason.* And the other intituled *An act for the farther security of his majesty's person, and the succession of the crown, in the protestant line ; and for extinguishing the pretended prince of Wales, and all other pretenders, and their open and secret abettors.* — *King James the second* being dead, the present pretender had, even then, at the instigation of the *French king*, taken upon him the style and title of *James the third, king of England, Scotland, &c.* And, for that reason, by the former of these acts, he was attainted of high treason. And it was enacted that he should suffer the pains of a traitor : and that, if any subject of *England* sent him money, or corresponded with him, they also, should be guilty of high treason. And, by the latter of these acts, all persons in public stations were required to take the abjuration oath ; in which, they solemnly declare “ that the pretender had “ no right to the crown ; and swore to re-
“ nounce,

“ nounce, refuse, and abjure, all allegiance
“ and obedience to him ; and to do all in
“ their power to prevent his ever coming
“ to the crown. And they, likewise, by
“ the said oath, swore to maintain the pro-
“ testant succession in the house of *Hanover*.”
And all these things, they declared, *they*
swore heartily, willingly, and truly, upon
the true faith of a christian ; as they hoped,
or desired, that God would help them, or have
mercy upon them.

These several acts of parliament were ratified, by an act, in the first year of *Queen Ann* ; and by another, in the 4th and 5th year of the reign of the same queen.

In the year 1707, the kingdoms of *England* and *Scotland* were united into one kingdom, under the name of *Great Britain*. And the protestant succession was particularly enacted for that united kingdom ; as it had been for *England* and *Scotland*, separately, before the union.

Again ; the succession of the *protestant* line, in the house of *Hanover*, was confirmed, by another act of parliament, made in the 6th year of *Queen Ann* ; wherein it is made high treason, for any person, to maintain or
C affirm

affirm, by writeing or printing, that the pretender hath any right, or title, to the crown of this reahn.

Thus you see how our laws and liberties stand secured ; and what indefatigable pains and care our wise ancestors took of the rights of this nation.

And, from what has been said, we may observe, (1.) That *the revolution*, and *the protestant succession*, in the house of *Hanover*, were the act of the nation. And, therefor, they are legal and right. — Hereditary right to trample upon all laws, to overturn the constitution ; to deprive us of our religion and liberties, and make our lives and properties precarious ; — hereditary right, in any person, to do wrong, is an idle and ridiculous notion. And the aggrandizeing one person, or family, ought never to be brought into competition, with the lives, liberties, and properties, of millions. — The good of the people is the very end of government, and the supreme law of nature and nations. And nothing can give any man power to subvert that ; nor can any man have a right, in any case whatever, to do wrong.

(2.) How

(2.) How thankful should we be, for the blessings bestowed upon our nation?

We have heard with our ears, and our fathers have told us, how God drove out the *popish King James*; and settled *King William and Queen Mary* upon the throne of these lands. Had not that great and glorious deliverer come over, and helped us, in what a miserable and ruined condition had this nation been? Our religion was expiring, and bare-faced *popery* had ascended the throne. Our laws and liberties lay gasping. And arbitrary power possessed the seat of government. All hope that we should be saved was, then, almost gone. The nation shook it's chains. The immortal hero came over, and rescued us from them.

(3.) If *King William* had rescued the nation, for that time; and rendered it happy, as he did, by his own wise government; yet of how short-lived continuance would the liberties of *Great Britain* have been, if he had not bravely fought our battles for us, against that subtle, faithlesse, and powerful tyrant, the *French king*: and, by his great wisdom in council, settled the succession in the illustrious house of *Hanover*! a family,

that was among the first protesters against *popery*! And, to their immortal honor be it spoken, they have ever since, from age to age, continued *protestants* unto this day! *King William* thought it not enough to deliver one nation, or one age, from slavery; but he took care to diffuse and hand down, the ample blessings of liberty to the latest generation. And children, yet unborne, will have reason to stand up, and call him *blessed*. How dear should the memory of him be to every *protestant*, and especially to every *Briton*? If the liberties of *Great Britain* had sunk, where would the liberties of *Europe* found support? Or the *protestant* religion a refuge from the rage of the tyrants and persecutors of the earth? *Europe* must have become *French*; and the *grand monarch* the *universal monarch*. *Asia* and *Africa* are groaning under arbitrary government; and have, for many ages, groaned under that oppressive yoke. And the liberties of *America* must have sunk, together with those of *Europe*. Thus, had it not been for the glorious revolution, and the *protestant* succession, the whole earth would have become full of the habitations of barbarity

barity and cruelty; the pure gospel banished from among men; and the whole surface of the globe a scene of tyranny and horror, confusion and desolation. Heaven defend us! From what prodigious and complicated ruine did God, by *King William*, deliver us? Can we ever forget the *glorious revolution*? Or be weary of our *protestant*, royal family? Haveing tasted the sweets of liberty, is it possible, for any of us, to wish for the return of *popery* and *slavery*? Or, after we have injoyed the plenty of the land of promise, be for makeing us a captain, and returning to the cruel bondage of *Ægypt*, any more?

(4.) When that unhappy princeſſe, *Queen Ann*, in the four last years of her reign, was drawn aside, by evil counsellors, to pave the way for the pretender, and set aside the succession, in the *protestant* house of *Hanover*: when she was going to subvert what she herself had, once and again, solemnly consented to, ratified, and confirmed: then, all true *Britons* began to tremble for the ark of God. And the nation was, once more, shivered over the brink of ruine. — Then, we got not the land by our own sword,

sword, neither did our own arm save us. But thy right hand, O God, and thine arm, and the light of thy countenance; because thou hadest a favor for us. Our religious toleration was broken in upon. Our glorious liberty lay wounded and gasping, at the feet of the queen. And she was just lifting up her arm, to give it the last and fatal wound. When, on the very day, that the *schism act* was to take place, that most iniquitous act, that was to deprive us of our just liberty, God once more appeared for us, in the most remarkable and distinguishing manner; took away the life of that princess, who had so far been seduced, as causelessly to seek our destruction; and introduced *King William's* legacy, the amiable and illustrious house of *Hanover*. O that glorious first of August! that most signal day, which ought never to be forgot! That rendered the blessing of the revolution complete. And, when the lord thus surprizingly turned again the captivity of our Zion, we were like men that dream. It seemed too good news to be true, and to approve itself to our wakeing thoughts. Then, were our mouths filled with laughter, and our tongues

tongues with singing. Then said they, among the nations, "The lord hath done great things for them!" The lord did, indeed, very great things for us, whereof, we, then, were excedeing glad. Blessed be his holy name! Thus far he hath helped us!

(5.) How happy was it that the rebellion, in favor of the pretender, in the year 1715. upon the accession of the *Hanover* family, was so soon, and so happily, suppressed: when the nation seemed to be under so general an infatuation; and to have forgot all the sufferings of our forefathers under *popery* and arbitrary power? — And how happily, also, was the barbarous, unnatural, and unprovoked, rebellion, 1745. brought to a speedy conclusion, by the wise conduct of that royal youth, the brave *William, duke of Cumberland*! — But that is so fresh in every body's mind, that I have no occasion to be more particular. We, then, joyfully sung the praises of God, let us not so soon forget his wonderful works; but remember his loveing-kindnesse, and live to his praise.

(6. *lastly.*) After such abundant experience of the dreadful evil of *popery* and arbitrary power;

power; and the ample blessings of being governed by just and equitable laws; and haveing our liberties and properties secured to us; how extremely foolish and destructive would it be, to encourage the views of the *pretender*, who has been attainted, and so often abjured?

I have taken my account of these grand affairs, not from any doubtful history, but from *acts of parliament*, which speak the sense of the nation. — There are many and just grounds of suspicion that the *pretender* was not really the son and lawful heir of *King James the second*. But, suppose he was, he has no right, nor title, to the crown of *Great Britain*. Our laws have declared him *a traytor*. And, in effect, told us that no man can have an hereditary right to do wrong, to trample upon the laws of the land, and to bereave the people of their liberties, and of all that is dear to them. Governors are the ministers of God, for the good of the people. They are set up, to be a terror to evil doers; but a praise, protection, and incouragement, to those that behave well.

I am

I am satisfied you are all, to a man, sincere lovers of liberty, and of your dear, native country; and, consequently, friends to his sacred majesty and his illustrious house. But, unto any, who are disposed to favor a *popish pretender* (if I had any such to speak to) I would say, “ Did our wise
“ ancestors take so much pains to secure to
“ us the great and inestimable blessings, of
“ being a free people, governed by law?
“ And shall we, idly and unthinkingly,
“ give them up; when they have been the
“ price of so much blood and treasure?
“ Shall the sufferings of the confessors, the
“ blood of the martyrs; the glorious wars
“ under *King William*, and the brave *Duke*
“ of *Marlborough*; the wise determinations
“ of the grand council of the nation; and
“ the struggles of a numerous and brave people,
“ for their liberties, be all in vane? Are
“ our laws and liberties, our friends and possessions,
“ our dear country, and our dearer religion,
“ things of so very small importance, as to be parted with, wantonly, unthinkingly, and for no valueable consideration? Or can any temporal enjoyments
“ deserve to be weighed in the balance with
“ them.”

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As

As to the nation in general, there are many things which call for a reformation. *Papery* is said to spread among some. And infidelity and a contempt of all religion, among others. Not onely is christianity opposed, but even the moral government of God; — the opposition to which, is the worst part of *atheism*. There is a very general and an amazeing neglect of public worship. The *lord's day* is openly prophaned; and the *lord's supper* prostituted to infidels and libertines, to qualify them for civil offices. A wild and phaniful enthusiasm spreads among numbers; whereby they are led to renounce their *reason*, in matters of religion; to despise *moral virtue*, as a poor, mean, low attainment, if not dangerous and destructive to the souls of men. They are, likewise, led to contemn a rational, solid, and judicious interpretation of scripture, and to delight in mystical, typical, allegorical, and phaniful interpretations, whereby the populace are amused, and led off from the one, true sense of the sacred oracles. It is no wonder, therefor, if their faith, and worship, and practice be whimsical; and, in many cases, ridiculous. There is, also, among several of the sects and parties of *protestants*, some sad
remains

remains of the intolerant spirit, the *popish* spirit of persecution, bigotry, and uncharitableness, towards persons of different sentiments, or ways of worship. — This is the melancholy state of *religion* among us, after all the great and good things, which God hath done for us.

And, then, as to our *morals*: Heaven defend us! what horrid oaths and dreadful curses are daily heard in our streets? What perjury, in our courts of judicature, at the custom-house, in entering upon civil and even religious offices, and in other places, and upon other accounts? What expresse and solemn subscriptions in the universities, (a) and among the ecclesiastics, to articles, which they do not thoroughly believe,

D 2

and

(a) The candid and very judicious author of the remarks on Dr. *Potwel's commencement sermon* has informed me of an agreeable fact, with which I was before unacquainted; [See his *dedication*, p. vi.] “Some years ago, it was the practice, “in both universities, to take the subscriptions of scholars, “to the thirty nine articles, at the time of their matriculation. But this custom hath been long laid aside, in the “university of *Cambridge*.” This is, as it ought to be, applauded; and spoken of, to the honor of that university. I should be glad of an opportunity to complement, and applaud, her celebrated sister university, for following the laudable example of *Cambridge*, in laying aside that very strange custom.

and to the use of forms, which they do not intirely approve of? What fraud and cheating in trade and commerce? What forgery and fraudulent methods of gain? What lewdness and debauchery? What gameing, even on the lord's day; and what extravagance; among the great vulgar, and the small? Dresse and foppery, drunkenness and luxury, licentiousness and levity, and a general turn to gaiety and high living, has brought on a prevailing dissoluteness of manners, which corrupts the minds of youth, and ruins numbers of families; who, by the antient sobriety, frugality, and industry, might have continued to live in comfort, and with good reputation in the world. Besides the frequent robberies, and horrid murders, committed by persons in desperate circumstances, and abandoned characters; which are the reproach of our lands; — what shall we say to that bribery and corruption, that betraying our dear, native country, by a base and sordid venality, which has had so general a spread, among persons, whose characters are not abandoned; and from many of whom, one might expect much better things? What will it avail, to have brought about the *glorious revolution,*

volution, and the *protestant succession*; if we are hastening to sell our country and our liberties; and so yield to be bound in chains of gold; though we would not submit to be bound in fetters of brass and iron?

GOD deliver us from these sad presages of approaching, universal ruine! *For, brethren, we have been called unto liberty*; and do enjoy it, in a more ample manner, than any other nation upon earth. Let us not, therefor, abuse our liberties, and run into irreligion and licentiousness of manners. But, in proportion to our advantages, let us increase in useful knowledge, and in true holiness; that God may continue to dwell among us, and distinguish us with his blessings; as a people, whom his own right-hand has often and remarkably saved; and whom he still delighteth to bless and honor.

Having already had large experience of what God has done for these lands; as well as heard, from our fathers, what God did, in their days, and in the times of old; we have sufficient reason to trust in God, with respect to affairs now depending: and as to what may happen in future times.

We are involved in a war with numerous

rous, potent, *popish* enemies; who have often attacked us, and threatened our ruine. In the begining of this war, we met with various rebukes and disappointments, both by sea and land. In the midst of our fears and distresses, God raised up the brave king of *Prussia*, one of our blood royal, a prince of small dominions, but of amazeing courage and conduct; by whom God has done wonders, against three of the largest kingdoms, or empires, of *Europe*: who, by their much greater power, and vastly superior numbers, threatened to swallow him up, divide his territories, and bring him to utter ruine and destruction. But the GOD of battels has appeared in his favor; and that to our very great benefit. For he has ingaged, and more than once conquered, the troops of our enemies; which might otherwise have been employed against us, and indangered, or alarmed, our dear, native country. One of his generals, of the beloved family of *Brunswick*, has bravely driven the *French* out of *Hanover*, who had ravaged that electorate in a cruel and unjust manner.

Such examples abroad seem to have awakened the antient *British* valor. And
our

our fleet and navy have exerted themselves ; and, in different places, greatly cramped the trade, and curbed the fleet, of the enemy. And, by the divine blessing, the face of affairs is very much altered to what it was above a year ago, both in *Europe* and *America*. If the king of *Prussia*, and his brave troops should continue to be successful upon the continent ; and our powerful and very numerous fleet exert themselves upon the high seas, and against the *french* settlements, especially in *America* ; then may our insidious and powerful enemies be properly humbled, the repose and tranquillity of *Europe* be restored, and public affairs settled upon a better foundation, than they have been for many years. My principal reason for doubting of succeeding thus to our wishes, is, that we do not seem yet præpared for peace. There is yet such an abundance of vice and wickedness ; and our calamities have effected so little reformation, either among the great people or the small. I own, it is very likely that, upon the return of peace, we should keep a day of general thanksgiving. And then (as we have often done) sing the praises of God, and presently forget his wonderful works ;

works ; and return to our vices and follies, as eagerly and violently as ever.

Oh that this great, and brave, and numerous people, whom God has so often and signally favored, could but be brought seriously to consider, and to lay to heart the many great and good things, which God has done for them, and become sincerely pious and virtuous : Then might we rejoice in the lord, and joy in the God of our salvation. — But, whether the nation, in general, will reform, or no ; let every one of us, by a patient continuance in well-doing, seek for glory, honor, and immortality ; and then we shall not misse of perfect happineffe in the world to come ; though our dear, native country should go on, in vice and wickedneffe, 'till it's ruine becomes inevitable, and God departs from it, never to return to it, any more.

Which may God, in his abundant mercy, prevent, or long defer ! *Amen ! and Amen !*

T H E E N D